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NING OF MAN AND WHAT BECOMES OF HIM

LYSANDER SALMON RICHARDS

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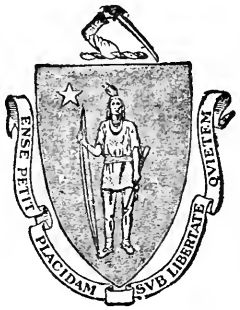

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THE BEGINNING OF MAN AND WHAT BECOMES OF HIM

BY

Lysander Salmon Richards

Author of "Vocophy," Indicating the Calling One is Best Fitted to Follow (Published in 1881)—2. "Breaking Up, The Birth, Development and Death of Our Planet in Story"—3. The Universe: a Description in Brief"—4. "The History of Marshfield in Two Volumes"—5. "New Propositions in Speculative and Practical Philosophy"

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PREFACE.

This book was written when arriving at eighty years of age, and it is the matured thought of one who has been a constant student through his long life. That others may profit by reading the pages of this book is the sincere wish of the author, who would be glad to hear from anyone who receives any light or glad tidings in reading it.

L. S. RICHARDS.

Marshfield Hills,
Massachusetts, U. S. A., 1915.

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CHAPTER I.

Eternity; Looking Backward.

We cannot count the beginning of man by years, ages or cycles, for when the earth began its formation from a gaseous, nebula mass, man was there in both matter and spirit life.

It may be asked, How could man have existed in that boiling, fiery, gaseous mass? Matter which constituted the component parts of his body could have existed in a gaseous state as readily as it does when that body dies and disintegrates and passes into a gaseous state.

Was the form of man in his bodily condition the same then as we now see him today perambulating the earth? Certainly not, but all that goes to the makeup of a man was there. Open a bean and the form of a matured plant is visible, all filled, in its undeveloped state, the stem, the rootlet, the cotyledons, all folded compactly before the bean begins to separate and unfold itself in its development in the ground. The same is true of the germ of man. But it may be said that may be all right for the body, but what of the spirit, the life in the body. No fiery furnace is powerful enough to destroy the spirit, the life that permeates the body, that is not combustible, or destructible. I claim that

the spirit or life of man has been developing since the world began in some form of matter, in some beginning of animal life or it may be plant life. It appears to me that it is as preposterous to claim that man began as a material and spiritual body at birth into the world as to claim that Adam sprang into existence upon the planet a full grown man. When the earth came into existence and separated from the central mass, the sun, in its vapory, gaseous state, all the elements which the plant and animal life contains were a part and parcel of it then; not only matter, a ponderable substance, but life as a spiritual, ethereal substance; as in like manner the sculptor when he takes a solid piece of marble, without any particular form and gradually after several months of labor shapes it into a human form, and chisels the features and expression peculiar to the original when living. So was it in the process and development of humans.

I am reminded of the sculptor, who chiseled the statue in the Boston Public Garden, a statue representing a physician administering ether to a wounded patient, commemorating the discovery of ether by Dr. Morton of Massachusetts. The sculptor, a Mr. Berry, who also chiseled the Massachusetts Coat of Arms, an Indian, for the Massachusetts block of granite

in the Washington monument at Washington, some 60 or more years ago, said if he found the Ether statue was not absolutely perfect, when ready to be placed on the Public Garden grounds, he would take a sledge hammer and knock it to pieces; and when completed he asked the committee in charge if it was satisfactory, if in fact it was perfect. One of the committee replied "No!" the sculptor's countenance fell, discouraged. "No!" the committee man said, "there is only one fault with it. You did not make it speak." So perfect was the representation of the physician and the expression of his suffering patient, that it seemed the statue must talk. Is it to be supposed that the spirit jumps into the human form at its conception or birth? Believers in transmigration have some such notion, only in different form, re-incarnated in a lower order of animal life than humans, at its re-birth on our planet again; that notion has but very few adherents among civilized nations, but it is as reasonable as that it jumps into a human being at conception or birth. The Powers that be, said to the bean in the pod and the kernel of corn: "Get down to earth, you've got all the material in you necessary, everything that goes to reproduce another bean or corn, the root, the stem and the leaf; go to work and unfold, develop and grow

and multiply your species." and so the "Powers" said to our planetary system: "Get to work, Mr. Nebula, break off a piece of the ethereal nebula mass floating in space, get yourself together and go to work, separate yourself into rings and globes, develop and develop. You have all the elements within your gaseous mass that go to build up bodies, both plants and animals, and eventually, the highest order of animals, humans;" and so it did. The earth separated from its father and mother, the central mass, the sun, into rings and then consolidated into a globe. Time rolled on. Years and ages before its gaseous material condensed into water, and the earth became a one universal ocean. The thicker, heavier liquid mass in the center contained the metals and rocks of which the earth is now composed and on the surface solidified. The rocks and metals then began to appear above the ocean as islands and continents, and being composed of numerous chemical elements, began to disintegrate and pulverize in various ways by the erosive action of water, wind and frosts into soil, and, in time, covered a portion of the globe, and while all this process was going on and during its entire development from its beginning my existence was developing, body and spirit, out of this chaotic heap; and when it was ripe

enough, it formed and shaped an animal in its most simple and minute stature. I was in it, and through all the stages of animal and spiritual development in its various progressive types. I grew and in process of time I became a man and passed through various births from the lowest types to the present advanced state of civilization; through generation after generation, until the time was ripe for my birth and advent as an individual prepared to walk and hold my own as a separate, independent entity on the face of the earth.

I have been millions of years developing into my present manifest existence upon the earth. It has taken many, many, many generations in my development to ripen or mature my visible advent here. Our Bible says in substance that Christ sprang from David, many generations before; that David begat Solomon, and Solomon begat his son, and so on, generation after generation, until Jesus Christ was reached and developed; not that Christ or anybody else sprang into existence from the womb of his mother as a new being in the twinkling of an eye, but that his spirit and material body had been developing through all the generations from David down and so with all of us. The time was not ripe when our grandfather, or our great-great-grandfathers or grandmothers lived

for us to be born. We had not sufficiently developed. Like the great, magnificent Baldwin apple of today, which has grown to such prodigious proportions, in some instances measuring a foot in circumference, or the luscious, mammoth strawberry, grown to measure a half a foot around, both of which I have grown to the size stated. It took a great many generations in the growth of each to produce such enormous, magnificent specimens. One or two centuries ago each of these species of fruit was but a pigmy in comparison to the present size, years, aye centuries, it has taken to reach its present high standard, and so is it with man. Man is the highest manifestation of all beings and all nature existing. It has taken cycles of time to develop him to his present high standard. When we think of it meditatively, what do we native New Englanders mean when we speak of "springing from our Pilgrim or Colonial ancestors 300 years ago," through eight or nine generations back? Is not that a contradiction of the notion that our existence began in our mother's womb? But rather that we have been developing not only generations back to the Pilgrims 300 years ago but way back and back to time immemorial. What does the now generally accepted theory of hereditary transmission mean? It means that

our body, our mind, soul and spirit has been transmitted from our ancestors, way back and back from time immemorial through generation after generation. "Blood will tell," it is said.

The germ of every human being in its own separate individuality existed at the beginning or formation of our planet and it has taken all these millions of years to develop and get me sufficiently ripe through all manner of different stages of life and forms of life, through generation after generation until I was sufficiently advanced to make my visible advent into the present era of the world.

We often hear it stated that a child or an adult inherited a certain disposition, or peculiarity, or some phase of physical imperfection, or disease, way back from his grandfather or his great-grandfather or grandmother.

Even the beginning of man does not date at the formation or beginning of the world, but back, back, way back of that. It is not possible for the mind of man to comprehend his beginning, any more than the babe right from its mother's womb can comprehend its advent upon the earth. The universe has always existed. It could not have been otherwise, for something cannot come from nothing, and man must be part and parcel of it. Recognizing the fact that the universe always was, we cannot

conceive of any possibility of man or any animal, or plant life, existing outside of it, separate and apart. Multitudinous changes of form in his life-development were constant through eternity. Even Plato, nearly 2,500 years ago, argued that if the soul was immortal, then it was also pre-existent. Immortality and pre-existence in his mind stood and fell together. "If it be so" he said "that the very essence of the soul implies Life, then the life must have an eternal past as well as a never ending future."

The theologian may say that God created the Universe and that nothing is impossible with Him. Although believing in a God, (not a personal or an individual being), I cannot conceive, nor can you, reader, of a beginning to Him, any more than a beginning to the Universe. He could not have created something out of nothing. Eternity knows no beginning or ending.

To God, or the Powers that Be, for years I have offered prayer nightly. He, or a better word is It, is indefinable. It is beyond my conception, or that of anybody else.

CHAPTER II.

The Birth of Man.

Now let us investigate the process of man's pre-natal formation in the development of his birth into the world and his growth through his worldly experience to the end upon our planet and beyond. Man at his conception into this era of the world, began in a single cell. In that cell which is infinitesimally small, there is a nucleus; in that nucleus is a string-like formation called chromatin. This cell, when another cell of the opposite sex of the same species meets it, unites. This cell substance has heretofore been called Protoplasm, the origin of a human being, but in recent years, the Biologists are discovering something beyond or back of that called the Amoeba, the lowest form of animal life. Above the nucleus and chromatin, in the cell, there is a fringe like substance called centrosome, which divides and with the chromatin form another cell. These cells multiply before birth into thousands of cells and in the adult reach hundreds of thousands. Now in this material substance of the egg or cell after the union, is supposed to be the germ or the seat of life, spirit, soul. The development continues in the infants' pre-natal growth, and at

birth, in youth, in middle life and in the aged with which we are all familiar. In some it terminates on the earth prematurely, in others, to a very advanced age.

Now the mind which is identical with the life, the spirit and soul of man is the motor that regulates the machine of our bodies. In the lower animals it develops very slowly. Some call it only instinct, but this is not the place or time to discuss this much debated question. The higher the development of man, according to Sir Alfred R. Wallace (the co-discoverer with Darwin of the Descent of Man), the more helpless he is in infancy. Take a chicken, the moment of birth from the egg, it is running about with the rapidity and ease of its mother hen and eating to nourish life, while a human at birth is perfectly helpless and would die very soon if not supported and nourished by its mother; no animal is so perfectly helpless, and how immature, insignificant and undeveloped is its mind, while the chick can select its food and devour it, even without the assistance of the hen, as has been shown in the incubator and brooder in every land. John Fiske, the savant, hints in his writings that the babe in its onward growth in the advancement of civilization, will become more and more helpless as the mind expands to larger and greater

possibilities. Look at the Australian savage, the lowest and most ignorant human being on the face of the earth, who cannot count four in his own language, and then at an Edison who through his wonderful genius can make a wooden image talk and light the world with his magic touch. This condition of helplessness in the infant as civilization advances is not without its use, for as the babe becomes more helpless and longer in gaining its independence, the mother and father are increasing their affection and says Mr. Fiske, "family ties become stronger as the dependence of the babe relies on the care and parental guidance and affection."

But the development of the mind, though not a part and parcel of the body, is more or less affected by the ills and disabilities of the earthly human machine, and organization. A progressive intellect must not be hampered by a disordered brain, and the development of the mind depends as much on the exercise of rational and studious thought as upon the exercise of the limbs and organic functions to live and thrive. I can hardly agree with Sir John Lubbock, that the infant's mind goes back and is similar in its crudeness and simplicity to the undeveloped mind of the pre-historic savage. No! its mind partaking largely of the traits of its ancestors, it has been developing generation after

generation, increasing in its growth from one stage to another. The germ of an increased and accumulating intelligence is there and is capable in due time of a higher development in proportion as its hereditary transmission is more or less highly developed in its predecessor. The mind possesses three functions, feeling, will or volition and thought or intellectuality, they are inseparable and must work in unity. Consciousness is an attribute of the mind. In the infant the function of feeling is about the extent of its conscious activity and later the function of the will is developed, and in youth thought is beginning to make itself manifest. In consciousness lies the inherent property of the soul.

CHAPTER III.

Something to Worship.

The soul, whether in the primitive man, or in the civilized man of today, must have and has in the lapse of ages had something to worship. The idolaters of today worship the wonders of nature, the sun, the mountains, the seas and lakes. As far remote as the history of man extends, he has had something to worship and this custom has extended through the march of civilization in one form or another. Look at the idols, the Gods discovered in the ruins of ancient Mexico, central America and Peru, and in the great temples of India, Japan and China. Yes even in that great center of ancient civilization of Greece, they were bound to consult their Oracles, their Gods, Jupiter and his train of fellow Gods when contemplating the performance of any great event. Many nations of the East today continue to worship their wooden or golden Gods and some animals, such as the Sacred Elephant, Sacred Cows and even Serpents.

Socrates and his disciples were the reformers of that age and taught the worship of only one God, the God of the Universe. Every

nation has some idol to worship, even in the present advanced state of civilization. India has her Buddha and Brahma, Persia has Mahomet and Zoroaster and in China, those who have advanced far enough to drop the worship of their Pagan Gods, worship Confucius and those semi-civilized countries, such as Turkey and other nations of the East have their Mahomet to worship, and Sweden worships Swedenborg, and half the civilized world worship Jesus Christ, and not only worship His memory and spirit, but worship wooden and golden images of Him, just as did the idolaters of the sunny East. Go into a Roman Catholic church and witness the images and paintings of Him there, and the idolatrous form of the churchmen in falling upon their knees and the motions of crossing themselves across their foreheads and breasts in imitation of the crucifix, and the High churchmen in the Episcopal churches are not far behind the Catholics in their idol worship. And the latter go one step farther, in worshiping the image of Mary, the Mother of Christ, of whom He said: "Forsake thy father and mother, even, and follow Me." Protestants even who do not perhaps worship a wooden or golden image of Christ, worship His body, by partaking of the Lord's Supper on a communicant Sunday, in commemoration of His

flesh and blood by tasting of bits of bread and wine. This is idolatry in a milder form, and only goes to illustrate that the people, it don't matter where, in civilized or uncivilized countries must have something in their religious notions to worship, until they have sufficiently developed not to require any visible object to worship or imitate, but grow to worship only the example, the spirit of the just, and not the body which has returned to the Earth, earthy, and passed in the way of all flesh and blood into the elements that go to make up the Earth.

The mind is a great deal like an inked rubber stamp, you stamp your name and business on your card and there it is fixed; so is the mind stamped and educated by our predecessors, being more or less fixed in certain ideals by our forbears and bred in our bones through past generations. If your father is a democrat in politics the son is generally stamped as one. If your parents are Trinitarians in religion, the sons and daughters generally follow. They were brought up that way, that is part of their education. Some are progressive enough to stand alone and are not biased by their parents' belief. So it becomes perfectly natural for not only the Roman Catholic to worship some one as God, as Christ and the Virgin Mary, but the Protestants, especially the evangelical wing,

must have somebody to worship and their God of worship is Christ. The liberal Christians of today, while they do not worship Christ as any more divine or Son of God, than Socrates or Confucius or any acknowledged good or comparatively perfect man, do recognize Christ as coming as near the line of perfection as any man of whom history has any knowledge. While they do not worship Him as God, or the Trinity of three in one, the Father, the Son and the Holy Ghost, they do recognize Him as a great example for one to follow, not to worship Him as is done by the much larger part of His followers, but to regard Him as a fellow man, born and developed the same as any other human being; and civilization is rapidly reaching that point of view, as must be observed in the past half century.

The Jews in the days of Abraham held the belief that you must sacrifice some body either human or an innocent lamb, or calf as a blood sacrifice to appease the wrath of God. Abraham at first proposed to offer as a sacrifice his son, but finally modified this barbarity by offering the living body of a lamb or goat as a blood sacrifice.

So was it in ancient Mexico in the days of the Montezumas, they had a Sacrificial stone on which thousands of human living bodies were

offered as a blood sacrifice to appease the wrath of an angry God, and so it was in the time of Christ when He was crucified upon the cross, and those who believed in a wrathful God, believed that God demanded this sacrifice to appease His wrath, for the sins of men, but since then it has become a universal belief among nearly all Christian believers, both conservative and progressive, that God is love, that no longer is He that monster of fear and wrath that has been pictured of Him for centuries. If Christ had been crucified today, would it be advocated that it was necessary to appease the wrath of God? No! It would be pronounced as the height of folly and barbarism to think for a moment that God would have been so cruel as to demand such a useless, nonsensical sacrifice, as did Abraham or the Mexican Aztecs of old in demanding the blood of the "Innocents" for such a monstrosity. If God created man, would He have made such a blunder as to create man "in His own image" and send down "His only begotten Son" upon the earth to be butchered as a sacrifice for his own mistakes in not perfecting man? No! What a monstrous proceeding would it be called today if a government in a civilized country should be set up with a ruler on the throne advocating and practicing that heathenish torture and cruelty to satisfy

his brutal thirst for blood among his own subjects. Love now and all the time, and forever has been all that God desires and no innocent blood of man or beast as a sacrifice to Him, and no Cross erected over an enlightened world is required to remind Him of a cruelty that His great love could never have demanded.

Let the memory of Christ be treasured as a great example of human purity, and His soul and spirit worshipped as our great leader, and not His blood or body as a useless cruel sacrifice. No intelligent, thoughtful, unbiased person can think for a moment that His material body rose up into space and was preserved from decay, nor can one doubt that His material body nineteen centuries ago decomposed and passed into the Earth from whence it originated, but nevertheless professed Christians to all appearances worship wooden or golden and painted images of Christ's material body with all the devotion of a Pagan fanatic. I will not concede to any one a greater admiration of the Spirit, the Soul or the life of Christ embodying the splendid precepts and noble works that marked his eventful and wonderful life. That is what I worship, devotedly worship, but not His form, His body which passed into the Earth centuries ago. Christian converts talk and plead with him as though His earthly body was floating

somewhere above in the starry heavens, and sitting on a throne at the right hand of God. If there is any such thing as progress in the other life, Christ cannot be hovering about the Earth. His spirit or soul, like undoubtedly other noble spirits, rose, and advanced higher centuries ago, beyond the attractions of this material world into realms of advanced spiritual life and thought. I said I concede to no one a greater admiration of the life work of Christ, that pure and noble soul, but that is not saying I would not have the same admiration and worship for any other soul whose life upon the Earth was equally as pure and good as Christ.

It may be due to my ignorance of the thousands of pure and grand lives of the past that I do not know of one His equal. Socrates, as far as we know, lived an ideal life. His conversations with the Greeks were fine examples of an upright life and when he was convicted and sentenced to die, he laid down his life for the advocacy of a principle and notwithstanding the offering of a chance to escape, he went to his death with the spirit of a martyr, a sacrifice for the good of mankind, and refusing to escape because it would be disobedient to the laws of the State, which he believed in obeying to the letter; and yet I cannot say that I have as profound an admiration, or worship, of his life as

of Christ, because I am not as well informed of his work and teachings as the biblical history of the life Christ gives us. In the writings of Rev. I. H. Ingraham, in describing the times of biblical Moses in Egypt, where Rameses, one of the princes, is made to say "My own Religion individually is spiritual, but how shall I present a spiritual faith to the Egyptians? In what form, what visible shape can I offer it to them; for the priests will demand a visible religion, one tangible and material. How can I make others possess that consciousness which is only intuitive, I must know what God is before I can direct the people whither to look for Him when they pray. I must first cultivate their minds and imaginations in order to enable them to embrace a purely mental religion and to worship the Infinite independently of figures, images and visible mementos or symbols, for so long as they have these at all they will rest their faith in them and look upon them as their God."

CHAPTER IV.

Man and What Becomes of Him.

The title of this book reads "The Beginning of Man and What Becomes of Him." I have endeavored in the early part of the volume to solve the problem of the Beginning of Man, now it devolves upon me to try and solve the problem "What Becomes of Him." In the first place it will be necessary to show whether there is anything, beside the material body which we possess and see moving about us. The materialists say that life is a part and parcel of the body and inseparable and when that body dies and decomposes and returns to earth, life is buried with it. The Biologist who makes neither pro nor con any claim of being a materialist gives in nearly all of his works in the formation of a human being in its pre-natal state, the seat of life as dwelling in the cell called protoplasm and in that protoplasm is a substance called nucleus, heretofore mentioned, also an infinitesimal thread like matter called Chromatin and another called Chromosmere or Psychomere. I have explained in preceding pages this formation and how the cell and union of separate sex cells unite and their multiplication and development. These little cells are extremely minute

and are supposed, roughly estimated, to be one millionth the weight of our bodies and each of these cells average about 1000 atoms. Hence when the material body, the machine gives out, these particles described, psychomeres, the life in these germs passes out of the body and leaves the latter to decompose and pass into the ground.

The memory, the will and the intelligence, component parts of the soul, spirit and life, depart from the decomposing body just the same as the butterfly separates and casts off its cocoon or emerges from its chrysalis and is transformed into a full fledged winged insect. Sometimes the body is developed to maturity, but oftener not, but it does not matter when the machine gives out, the body falls to the earth and the life and spirit pass beyond.

As to whether the soul, the spirit, needs the experience of Earth life to its fullest development may be thought immaterial, but it is my belief that the greater experience a being passes through on Earth, the better prepared is he for the life beyond.

The Earth experience is a great school for us. A lazy, good for nothing being who makes no effort for improvement has missed his opportunity and does not profit by his experience. I will be obliged here to refer in part to one of

my former publications, to a chapter on "Life Beyond the Grave."

For thousands of years the proposition of immortality has been discussed and should the world exist five hundred thousand more, it will still continue to be questioned by the majority of the inhabitants on the Globe, for time or eternity will never settle the problem in their minds while spirit and matter remain two distinct uncombined elements, with our senses totally incompetent in themselves to analyze and detect spirit which is an intangible and imponderable force. The question will always be an open one as it is only through our material senses that all solid and positive facts are determined and settled.

If the thinker, however, outsteps the bounds of material knowledge and experiences, into the realm of thought and reason and views the spirit, the beyond in the light of Philosophy and Common Sense, his faith will be founded upon a rock. In my extensive travels over the American Continent, nothing surprised me more in conversing with the masses than the incredulity, the increasing unbelief, the general doubt of an existence beyond the grave, and the alarming increase is not confined to a scattered few, but found among all classes. We have relied too much upon old time authority and less upon our

common sense and reason. When we have grown large and broad enough to realize the use of the Powers God has given us and through which alone we are placed pre-eminently above the entire animal kingdom, we shall have larger comprehension, and look as never before into the great future and life eternal.

CHAPTER V.

Continuous Life.

What is matter? "It is the substance" in the words of Webster "of which all bodies are constituted, or that which is visible or tangible." In illustration take a locomotive on the railroad track attached to a passenger car. Instruct it to move. When would you reach New York by the train if the locomotive was left to itself to start? No, you say there must be force applied to it to propel it. Who is to apply this? You say man. Suppose we take one just asleep in death and place him on the locomotive with full instructions to run the machine. Your request is met, but it does not move. Why not? All the conditions dependent on matter are satisfied. Can you call to mind any form of matter that will of itself meet the case and send the locomotive on its mission to the Metropolis? Is there any chemist on our planet inventive enough to so compound or unite matter in any form or shape to meet the desired end? None! But if all there is to man is the matter of which his body is composed, how do you account for this procedure. It is something outside of matter that is required to move and direct it, is it not? What is that something? Is it force? Steam is

generated in the engine and thus through the force of heat and motion the locomotive moves, but did these forces in themselves, without help or assistance, alone and in their own power move it? Is there not something behind these forces which sets them in operation? Who generated and applied the steam? Man. What, the material man? The deceased whose body is all there is of him? Have we not found then that there is something behind matter, something behind the force even that moves it. It is the life, the soul, spirit, embodied in his material body, that is the power behind the throne that moves it. It is no known force identical with matter as we have attempted to demonstrate. It is life or spirit, both one and the same thing. Galvani the discoverer of Galvanic Electricity, in a work published at Bologne in 1793 for the Institute of Science, says: "In dissecting a frog on a table wherein stood an electrical machine, the limbs suddenly became convulsed by one of his pupils touching crural nerves with a dissecting knife" and hence Galvani entertained the opinion that the muscular action is attributable to electricity and looked upon his phenomena as a confirmation of that theory and pursued the enquiry with great zeal. He attached the legs of frogs to a pointed conductor fixed at the top of his house and found that they were violently convulsed

by every flash of lightning. Similar effects, though not so strong, were also brought about by atmospherical electricity, during a thunder storm. As the effect was produced without any apparent external excitement of the electrical fluid, Galvani inferred in accordance with his preconceived hypothesis that the muscular contraction was caused by animal electricity. Physiologists eagerly seized hold of this as the assigned cause of vital energy and abandoned the agency of the nervous force for that of electricity.

Volta, a wiser man and far more eminent in science, the true discoverer of Voltaic Electricity, now applied throughout the civilized world, annihilated the theory that the exciting cause resided in the animal fibres and contended that the muscular contractions produced when the muscle and the nerves were connected by a metal arose from the contact of the metal itself and was entirely independent of animal electricity. In proof of this he instanced the peculiar sensation occasioned by the contact of silver with a piece of zinc, when both were placed upon the tongue. What a blessing it would have been to the world if Galvani could have succeeded in bringing to life human beings lying in their graves by the application of electricity to the limbs, that would have been a key to the

resurrection surely, but alas it requires something beyond the force of electricity to produce the emotions and movements which man, aye a live man, exhibits. Dr. Carpenter the distinguished scientist advanced the theory that Heat is the life, the vital force that animates our being and all matter, but with like consistency he might claim the same preeminence for Oxygen, for without the presence of the latter, seed could not germinate, nor the egg develop into life.

Experiments without number have been tried to produce life into beings; it cannot and never will be accomplished. Edison has succeeded in making his moving picture talk, but it requires the motor, life or spirit in man to do it, it did not talk with its own volition. What is it that moves our fingers, what is it that talks in us and gives expression to our countenances? Will electricity, heat, motion, light, chemical affinity, or any of the correlated forces, or magnetism, or any force known to man do it? What is it that sparkles the eye and gives emotion to our whole being when we talk? Something independent of matter and the forces, and being independent it cannot be deposited with the body in the grave. It is the life, soul, spirit, not tangible or ponderable, but too ethereal, and spiritual to be entombed.

The late Prof. Denton, a Geologist, lecturer and scientist, with whom I was intimately acquainted, cites some illustrative facts which are to the point, "Dr. Atkinson," he says, "said, 'I once had a very remarkable patient who with eyes closed could easily read every writing I gave her. She read it from the top of her head or when placed in her hand, or any part of her body, and it was to be noticed in this case that the more tightly you blinded her eyes the more clearly could she see.'" Here is an instance where a person was not obliged to use the material eye to read. How soon it loses its transparency, its brilliancy after life has fled. Behind the material eye or within it is the spiritual vision and in the lady mentioned the spiritual was very largely developed, so large that it enabled her to see and read without the use of the lens of the material eye. The crystalline lens of the eye is simply an instrument for the spiritual eye to look through. To prove that the matter read by the lady with her eyes closed was not due to any familiarity with the writing I will cite another instance which he gives: Dr. Colby of Stamstead, Canada, informed him that he had a patient who read from a paper just new from the press, before it was possible for her to see and read it, with her eyes bandaged and a tea tray between her eyes and

the paper. Here was reading matter entirely new to everybody but the printer and editor. What is it that enabled her to see and read without the use of even her material eyes? Was it matter or any of the known forces? It is that power, that something which you and I possess and everybody possesses; namely, life, spirit and a soul.

CHAPTER VI.

Spirit Versus Matter.

During sleep our bodies are apparently in perfect rest, but in our dreams the mind, the thought, the spirit is active. Says Dr. Hammond: "the brain is in a comparatively bloodless condition, and the blood in the encephalic vessels is not only diminished in quantity, but moves with diminished force." Prof. Denton says "If the brain is the agent concerned in clairvoyant and clairaudent phenomena (its power being very much reduced by sleep), we should naturally expect it would decrease or destroy its ability in this direction, but the very opposite seems to be the case, for many who possess no clairvoyant power in the waking condition have in their sleep a remarkable development of it. Dr. Carpenter relates that Condorcet saw in his dreams the final steps of a difficult calculation which had puzzled him during the day, and Condillac states that when engaged with his course of study he frequently developed and finished a subject in his dreams which he had broken off before retiring to rest. "Can it be," he says, "the brain, the material brain that does this in sleep, where it has been unable to accomplish it in the waking state? We might as well suppose a man could run eight miles an hour

with his feet shackled, while he could only run four when they were free." Denton again cites Lydia Maria Child, the distinguished author, who published the following statement regarding her deceased friend, Henrietta Sargent. "One morning she spoke of not feeling as well as usual, but it was regarded by herself and others as merely a slight deviation from her customary good health. But in the course of the day she suddenly fainted away. As the usual restoratives produced no effect, the family physician was summoned. No better success attended his efforts. The breath appeared to be entirely suspended, and the limbs remained rigid and cold. Her daughters feared she must be dead, and the doctor began to be doubtful whether animation would ever be restored. How long she continued in this state I do not remember. But while they were watching her, with ever deepening anxiety she gasped feebly and, after a while, opened her eyes. When she had completely recovered she told her daughters she had been standing by them all the time, looking upon her lifeless body and seeing all they did to resuscitate it and she astonished them by repeating the minutest details of all that had been said or done by them and the doctor during her prolonged state of utter insensibility."

Both Mrs. Child and Mrs. Sargent quoted above were in my early days noted Abolitionists, friends and co-laborers with Garrison and Wendell Phillips. I knew of them as profound thinkers, conscientious, and honest participants in the Anti-slavery meetings which I also as an Abolitionist attended. Her spirit had partly left the body at that time, as like instances on other occasions of others have been known. It is then evident that the spirit acts independently of the living body at times. What then prevents its living after the final separation for all time? If it is as active when the body at night is asleep and dead as it were to all the world about it, what is there to prevent the spirit being active when the body is completely dead, and laid separately aside?

What is it in the Mesmeric and Hypnotic operator that compels another to do his bidding? Take the life principle, the spirit away from the man, the body would exhibit poor results in this direction. It is the will, the spirit in the body of the Mesmerizer, the Hypnotizer that is in rapport with the spirit in the body of his subject that wills him to do as he pleases, the one is positively charged with a strong spirit, the other negatively, with a weaker spirit. Dr. Foissac magnetized Paul Villegrand at a distance of

three hundred miles. It is said of him, "The doctor gave a note to Paul's father which he desired him to hand to Paul when he arrived on a certain day at half past 5 P. M. It read thus: 'I am magnetizing you at this moment. I will awaken you when you have had a quarter of an hour's sleep.' But the father to make the experiment decisive, never gave the letter to his son, nevertheless at ten minutes before six, Paul being in the midst of his family, explained a sensation of heat and considerable uneasiness. His clothing was wet with perspiration; he wished to retire to his room, but they detained him. In a few minutes he was entranced. In this state he astonished the persons present by reading with his eyes shut several leaves of a book taken at hazard from the library and by telling the hour upon his watch, they held up to him. He awoke in a quarter of an hour." Here was a clear case of a spirit acting upon spirit in the body, not matter upon matter, at the great distance of 300 miles from each other and if the spirit in a living body can control another spirit in the body, outside and beyond it, what is to prevent the spirit out of the body in the spirit world influencing a spirit in the body when conditions are right for such control.

CHAPTER VII.

Identity, Individuality Preserved.

The question now arises whether this life force or spirit manifested in different bodies is sufficiently individualized to enable it to preserve its identity throughout eternity; or in other words will each of us live and continue our personality through eternity individualized in one person as upon the earth, an individual entity, a spiritual body dispossessed of matter, or is it swallowed up in a Universal life or spirit mass pervading the Universe? Advocates of the latter notion tell us that a drop of water falls into the ocean, mingles and is lost in the great liquid mass, its individuality and identity ceases, as does the life or spirit departing from the body pass into the great universal life or spirit mass. Let us see if this illustration holds good. Water is made up of two elements, Oxygen and Hydrogen and the smallest particle into which a drop can be divided is a Molecule. Picture in mind the smallest particle of water imaginable and divide it a million times and it is not reduced to the size of a Molecule. Each Molecule, the base of all matter wherever found, and in whatever shape or form, is always unalterable and ever retains its individuality and so do

atoms, much more minute of which the molecule is composed. Oxygen we obtain from water, air and very many different compounds, also from rocks through past geological ages, from the Silurian and the Azoic to the Tertiary, and if through the vast extent of time, millions and millions of years, any change was effected in the properties, the specimens would manifest it, but no change is manifested. Hydrogen the other component part of a drop of water is also procured from coal, water, etc. Two litres of any specimen of Hydrogen will combine with one litre of Oxygen and will form two litres of vapor of water. If by lying in rocks through all the geological epochs of the past, passing through the volcanic and heat changes to which the rock has been subject in the past, or in space, dashing along as comets and meteors of which it is part and parcel, if any change or modification in the molecule or atoms had occurred, these relations of Oxygen and Hydrogen above mentioned would no longer exist, but the same proportion of combination between those two elements exist today as millions of years ago, showing that the individuality or identity of the Molecule of Oxygen and Hydrogen composing the drop of water is preserved through all time. Is it any less probable that the life or spirit dwell-

ing in innumerable and individual forms in the space beyond will preserve its identity through whatever changes the mass of matter with which it is connected may pass.

The material body of man changes or wastes away, the Physiologists say, once in seven years, not one particle of his body in any form remaining at the end of that time. The change is very gradual, the waste of the entire body is constant; and it is to supply this great waste that we are obliged to eat, thus furnishing a new body constantly and gradually as the latter is wasting. Sleep is a brake put upon the body at night to stop the waste going on in our waking hours. Eating supplies the waste going on. It may be said that if the body wastes away in seven years and a new body is constantly forming during that time why is it that the scars on a person's body formed in youth remain on the body during old age? I have a couple upon my body made when a small boy, that continue on my person at 80 years of age. That may be explained, as a similar process in the petrifaction of wood into stone. A strip of it lies in a limestone region, the wood slowly decomposes and wastes away, and as rapidly as a particle, an infinitesimal particle, drops, lime works in, hardens and fills the place and thus as particle after particle of the wood is wasting, new mat-

ter as gradually fills in, and so slow is the process, the form of the fibres and tissues of the wood are preserved through the same gradual process. Not a particle of the wood remains; it is petrified, the entire waste of wood is substituted by limestone, or Silica, if a Silicious stone. So is it with the scars on my body, at my advanced age, formed when a small boy. As fast as the old particles of my flesh wasted away, the nutriment that has been assimilated and absorbed after eating, which has not gone to waste and passed out of my system, has taken the place of the old, in the scars as well as other parts of the body and retains the same form and appearance as in the process of petrifying wood as described. It must be evident to any one that particles in our body waste away, for if it did not so waste, the accumulation of flesh on our bodies would be something immense. An elephant would be as a pigmy or a Lilliputian by the side of such immense accumulation in the course of a series of years, hence continual waste from every portion of our body is evident and what we eat and the portion of the food that is assimilated passes into our system, is constantly forming new tissues, new muscle, new flesh and bone, and in the course of a few years. probably about seven years, the old particles of our body die or have passed very slowly away

and the new continue to form and fill the gap, and this process is constantly going on. Now the fact is significant that as every molecule of the body wastes, or returns to the Earth in seven or more years, why if the mind or soul or spirit is not entirely independent of the body and does not preserve its individuality or identity apart from matter, why does not consciousness or memory, a part and parcel of the mind, waste away with the body in seven or more years? But on the contrary the octogenarian is more conscious of events that occured 70 years ago, in childhood and can remember them with greater ease than events occurring within the space of seven years just passed in his advanced age.

Says Prof. Bain, an eminent savant, "For receiving impressions we need the external senses, yet the deeper processes, memory, reason, imagination, may be pure spirit, beyond and apart from all material processes." I have known of instances, and perhaps you have, reader, where a person has had a leg amputated, when after the removal of the leg, he felt that it was still attached to his body. In one instance where the leg was amputated down stairs and after the amputation the leg was carried up stairs and placed on the mantel piece by the door, a draft of air was felt by the subject operated upon

down stairs. He told the attendant to move the leg away from the draft, as he felt it upon his leg. The spirit it will be seen had not entirely left the leg. I knew of another case, a man with whom I was well acquainted, who had an arm amputated, some 10 or 12 miles from his home. It was buried in the ground near by; he said the part amputated pained him and requested that the amputated arm be taken up from the ground and deposited again more carefully, and it was done and he felt relieved. Hence it will be seen that the spirit is still attached to the body for a little while, when a portion of said body is removed.

CHAPTER VIII.

Man's Desire.

Is the soul, the spirit immortal? Why do we ask the question? In the asking alone lies largely the proof. Do we desire to live beyond? Is there a man living in whom this desire is not planted, be he Indian, European, American, Chinese, or a wild African. The desire to live beyond is inherent in every being on the face of the Earth. Is this faculty made in vain? It is well known in science that the disuse of any organ makes it useless and that the disuse of it for many generations renders it worthless, and it dwindles into nothingness, for nature throughout her realms, as any studious observer can testify, destroys very gradually any faculty or aught else that is not in use. Nature abhors anything that is useless, for nothing it makes is in vain and we may rest assured that the desire to live beyond the grave was not made for naught, for it is a natural desire and a faculty that has not weakened or become lost, for it has been inherent in man since his advent upon the earth, and has not lost any of its force through generation after generation. What would be the happiness of today if we gloried not in the anticipated joys of tomorrow. We live in the

future both here and in the hereafter. Every race on the face of the earth, no matter how ignorant and uncivilized and savage, worships some God, something that represents a being that controls destiny in the hereafter. The low Indian and the barbarian of any clime, holds sacred some of the instruments or tools that he has in this life and in many cases has some of them buried with him when death ensues, that he may see them in the after life.

CHAPTER IX.

Certainties of Law and Order in the Universe.

The entire universe is like a clock, every part of it plays in its own orbit, and it matters not how inferior the part, for its place is just as important in the completion of the great whole. If a ball is tossed into the air, it must obey the law of gravitation and return, the earth will not part with any of its constituents. Nothing exists or moves by accident or chance. It appears as an accident only through our ignorance of the law, and that which we call an accident is really the faithful operation of nature's law. If our carriage breaks it is in obedience to the law of gravity, which is constantly pulling it and its contents to the ground. If a ship sinks it is in obedience to the law of gravity pulling it down to the bottom of the sea. If a house is consumed by fire it is in obedience to the law of combustion, the accident was due to carelessness and disobedience of nature's law.

The earth moves in its orbit around the sun with unvarying exactness. Since the dawn of civilization thousands of years ago its movements have been studied. It completes its circuit around the sun, year after

year, and has never failed to reach the place from whence it began its revolution a year before in 365 days, 6 hours, 9 minutes and 10 seconds and 75-100 of a second. Not a fraction of a second has it ever varied, either slower or faster, in the thousands of times it has traveled around the course, a course extending 550 millions of miles and it travels 1133 miles a minute or sixty times faster than a cannon ball fired from a cannon's mouth. So it is with all the planets in the solar system. Saturn, the Ringed Planet, is so far from the sun its path or course around him is very long, but with unerring certainty it makes the revolution in 29 of our years and 167 days, no more or less in the countless times it completes the circuit. So sure and exact are the laws that control all bodies in space, astronomers with the utmost precision can determine the year, the day and the hour, though fifty or a hundred years distant, that any celestial phenomena may appear in the heavens.

If there was no universal law regulating the stars in space they would be bumping into each other and cracking and smashing everything they met. The universe and its laws are not a chance offering.

Why then tangle our brains with doubts of the hereafter? My trust is unbounded in the

powers that be, for the same care and exactness displayed in the movements of all bodies in the universe is meted out to us, whether we will or no. "Thy will must be done on earth as it is done in the heavens." And life, spirit, the soul, the very essence of our being is by no means the least. It is the kernel of everything and will roll on in its own orbit through the dim vista of eternity.

Whether there was or is any conceived plan in nature I know not. Nor does anybody else, but this I do know, that if there was, it was not in my opinion intended that man should be permitted absolutely to know that life beyond the grave is as easily recognized as the sight of any tangible object which we are accustomed daily to see, for if it were thus permitted, as soon as a man or woman was experiencing a sore trouble, long continued, suicide would be a common occurrence. It certainly does appear that this uncertainty is a wise provision, whether ordained or planned or not, for notwithstanding whether wars, earthquakes, floods or plagues were intended or not to kill off the world's population so that the increase will not be too rapid, the mortality would be far in excess of the above calamities through suicide alone.

CHAPTER X.

Life Beyond Demonstrated.

In my discussion in past chapters on the question of immortality I have been led up to the possibility of the soul, the spirit, or life that has passed out of the body being able to travel in space. It cannot stand still, for unrest is the law of the universe, and if it can travel I am led to think that it may be as easy to travel back to earth, as elsewhere in space, if they can only learn the law and conditions enabling them to communicate with us. It is, I think, almost universally believed among those believing in immortality, that spirits of our departed friends are hovering around us and are cognizant of what is going on here and it is not surprising if our thoughts should go a step farther in an attempt made by our departed friends to communicate in some way with us and hence I must be pardoned if attempting to demonstrate more clearly a life beyond the grave if I hunt up authorities in the past to prove said proposition.

All through the history of the past for thousands of years there have been at various periods evidences manifested of the spirits of departed beings making their personality evident in one form or another to friends upon the

earth. As for instance the spirits of Moses and Elias appeared in their spiritual attire upon the Mount and were seen and recognized. The witchcraft mania that afflicted the people at various times in the past was directed undoubtedly by mischievous, undeveloped, departed beings who once walked the face of the earth. They appeared in England and in Spain and the Salem witches in Puritan times were barbarously executed. Study and investigate the life principle in man and any unprejudiced mind willing to examine all its phases cannot help arriving at the conclusion that there is life beyond the grave. Take any one who has never given any attention or study of the actual demonstration of a life beyond and of a possibility of the spirit's return, and seemingly they are afraid that if they did they might be convinced of its actual possibility. They do not possess any grounds for unbelief, if they have not the courage or the desire to actually know of the possibility and not only the possibility but a probability of proof of a continuous life beyond and of unmistakable evidence through rare conditions of a spirit's return in ages past and the present. If as aforesaid they still refuse to ascertain the truth, they must remain in timid ignorance. It does not matter how learned a man or woman may be, if

they have not the courage or desire to investigate the proposition, their judgment counts for nothing. Fifty per cent. of the civilized world and not wholly the unlearned, but men and women even studiously inclined, yet with religious ideas so firmly fixed in their minds, that to turn aside to give any attention to new thought, appears to them a useless waste of time and to some I presume sacrilegious. I rarely ever knew of any who had the courage of their convictions and were not hide bound to popular opinion, who failed to be convinced of the fact that the spirit and the soul of man lives beyond the grave and under rare conditions can commune with some individuals on our planet, who are peculiarly organized to receive a message. When Christ after the crucifixion appeared to doubting Thomas and also to his disciples, was that not a return of his spirit? Do you, reader, suppose it was his material body dropped down from the sky above and presented himself to them an earthly body? What law is there that would enable anybody to rise bodily up to the starry heavens and rest up there a day or two suspended in space and then drop down bodily upon the earth. There is no such law and God has not and will not break his own natural law to perform any act that would break the harmony and regularity of his

laws for the sake of showing to humans upon this little planet moving harmoniously among millions of other planets and gigantic suns in their regular orbits—simply to gratify the curiosity and wonder of earth's inhabitants to demonstrate an absurd irregularity and an impossible feat. No! as time rolls on Christians will grow to realize that it was Christ's spirit that returned to doubting Thomas and Mary and his disciples and if his spirit returned 2,000 years ago, the same law regulating its return then is the same today.

Read the highest authorities in Psychical Researches, such as Sir Alfred R. Wallace, contemporary with Darwin in the discovery of the Progressive path of evolution called Darwinism, and one of the greatest scientists of England, and of Sir Wm. Crookes, another eminent scientist of England, one who stands in the front rank of scientists of the world, and then the great work and publication of Fournier D'Albse of France, an eminent investigator of life, both in the body and out and beyond, and then again read Rev. Minot J. Savage, one of the most eminent and popular preachers in Boston and New York a few years ago, and see what he says in his volume of Psychical Research. And if you feel timid or in doubt in consulting a clairvoyant or medium about your departed

friends who are able to come only to a few fortunate enough to possess favorable conditions, go to your public libraries as I have done and read the investigations of the philosophers above mentioned and hundreds of others who have thoroughly investigated "these phenomena," scientific men who all their lives have studied scientific methods and philosophical problems, who could discover any crookedness or humbuggery, if any existed, in the seances they attended. Some of them who went into the investigation were very skeptical, believing they would detect something illusive and explainable in some other way than what was claimed, but to their surprise, though discovering in some exceptional cases, fraud, most of their investigations resulted in discovering that it was absolutely certain that there was life beyond the grave, and that under rare conditions the spirits did and can communicate with friends at times upon the earth. Now I would rather trust the researches by those eminent men who are constantly investigating scientific, physiological and philosophical problems and far better able to discover any irregularities than myself. Huxley and Tyndall, the eminent English scientists, who were avowed materialists, also Haeckel, the German philosopher, never as far as I can learn spent any time in

psychical research. No wonder they were materialists. I cannot conceive how anybody in like situation can be otherwise, who never gave any investigation or attention to the subject of Psychical Research. It is certainly to my mind the surest channel to an absolute conviction of a continuous life beyond.

CHAPTER XI.

Continued Evidences.

I met a friend not long ago who narrated to me an incident which came to him while sitting in a circle of investigators. The medium came and put his hand on his shoulder and said there was a spirit present, whom he once knew and said a Miss B (I am not at liberty to give names in full) is going to pass on to a higher life before many months. She was a lady to whom years ago he paid loving attention when a young man. The gentleman having the communication was an entire stranger to the medium or psychic and the rest of the company. He asked where she was living and answered she was then living in Portland, Me., and the name of the one communicating the message was given whom he formerly knew, both of whom he had not thought of for years. In about a year and a half after this event, in looking over the deaths in the daily paper, he saw the name of his friend among the deceased. This was not the reading of his mind for they were the farthest from his thoughts.

Rev. Mr. Savage has published in his book of Psychical Researches some very striking communications from the higher life. Here is

one that occurs to me. January 18, 1884, there was a wreck of a steamer named City of Columbus off Gay Head, Martha's Vineyard. A friend of Mr. Savage had an aunt on board who was among the missing and it was supposed she was drowned. Finally one of the family, who was in the habit of frequenting a psychic or medium doctor for treatment, spoke of the drowned friend. The psychic said she would try and see if she could get a communication for him and to their surprise she did. The departed spirit told them that she did not drown on the wrecked steamer, or rather that drowning was not the cause of her death, but that when the accident occurred, a piece of timber struck her head and killed her and she sank with the rest on board.

Immediately after the wreck her friends endeavored to find her body upon the beach. At first they were unsuccessful, but at last they succeeded in finding it and found that just as the medium had stated, she did not die from drowning but found her skull was broken and occasioned by being hit by a piece of broken timber just as the departed spirit of the aunt described.

Here is a case where they did not read the mind of the sitter. Another test Rev. Mr. Savage narrates was related to him by personal

friends and relations of his. The mother of two boys went visiting in an adjoining town for the day and when it was about time for her to return home on the train the boys thought they would go to the station and see their mother home, but that was the last seen of them alive. When the mother reached home she inquired for the boys and she was told that they went up to the station to meet her and that was all they knew about it; but as they failed to get home, search was made for them. The following day the neighbors spent the day in search and finally some of them suggested to search the pond near by and grappling irons were obtained and after some hours of searching the pond their bodies could not be found.

Finally a sympathetic neighbor called upon her and although she took no stock, generally speaking, in mediums, neither did the mother (both being evangelical church goers). She asked the mother why, as a last resort, she didn't consult a medium in Boston. Hence the mother asked the kind neighbor if she wouldn't go to the city and consult one. She replied she hated to, but finally consented. She didn't know where to go as she knew nothing about the whereabouts of any medium. Hearing about the Banner of Light, a prominent Spiritualist paper published in Boston, she inquired

of the managers if they could direct her to a good medium, and they did and she went to two, but each was engaged and could not sit for her. She finally was given the address of another one and at last secured a sitting. The medium was a complete stranger to her and had never visited the town from which she came. She did not even tell her what she wanted to find out and after a while the medium told her that she saw the boys drowned in a pond in the town where the mother lived and that they would be found in the pond. The neighbor told her that could not be for the pond had been dragged and no bodies found. "Ah!" the medium replied, "they did not search in the right place!" And then she described to the neighbor how the thing happened. She said they started to the station to meet their mother and as they had some spare time they saw a fire close to the pond and were attracted to it and near the pond was a boat house with a hole in one side of it, so they pulled the boat out and placed it in the pond to enjoy a little row. It was a very small boat and while one of the boys was standing up the boat capsized and both went down and were drowned. She told her they would not be found in the main part of the pond, but a little way from the boat house and that the boat was painted black. The neighbor returned home and still

incredulous, she told the mother and also the searchers, what she was told. They went to the place and after searching the spot described near the boat house they found the bodies of the two boys and noticed that the boat house had a hole in it, large enough to pull the boat out, which was painted black, all just as the medium described.

At the close of the interview, the neighbor asked the psychist or medium from what source she obtained her claimed information and she replied from the departed spirit of the boy's father who was killed in battle. Here was no mind reading it will be observed, for the neighbor who consulted the psychic knew nothing about the boat house or the boat.

Rev. Mr. Savage gives another interesting and convincing incident. He was acquainted with parties connected with the incident and knew it to be true. A young lady was playing on her piano alone in the room except a pet, a little dog which was sitting in a chair beside her. The dog was never whipped, as he was a pet and had no fear of his mistress. All at once it began to growl at something he saw and the girl noticed that he was trembling and in a moment as she looked about her to see what troubled the dog, she saw a mist in the middle of the room, and it gradually grew into two or three forms,

with head and shoulders visible and a shroud seen to cover the rest of the bodies, and two of the forms she recognized as an aunt who had died years ago and her grandmother who had long ago deceased. The dog became so frightened at the appearance of these he skulked under the sofa and would not come out after repeated calls of his mistress. At last she was obliged to move the sofa and pick up the trembling pet. The spirit forms gradually dissolved and disappeared. If the mistress had seen the spirit figures first and had shown any fear it might reasonably be said that her fear was contagious and that the dog was frightened because she was, but the dog was the first discoverer and his mistress saw and recognized her aunt who had passed away years before, only after the growl of the dog.

Sir William Crookes, the eminent English scientist before mentioned, whose word among men of science is law, carefully conducted experiments in material manifestations by a medium named Miss Cook, controlled by a spirit named Katie, which he reported to scientific societies of which he was a leading member. One seance he reported was a sitting with Miss Cook who was controlled by the spirit Katie, who allowed him to test the presence of Katie's spiritual form, while manifesting her presence

in his company at the circle. He felt of the form of spirit Katie and was convinced by careful observations that it was not the body of the psychic or medium Miss Cook. Afterwards the medium was behind the curtain in the library and the spirit Katie who was influencing her told Sir Crookes to come into her presence and take his phosphorous lamp and lift up the medium's head and body which had dropped unconsciously towards the floor. The medium was attired (he saw) in a velvet dress she wore heretofore and turning to the spirit form of Katie he saw her standing separately one side by herself and draped in a white robe. He turned the light again upon spirit Katie and there she stood apart from the prostrate and unconscious form of the psychic, Miss Cook. The spirit form was some four or five inches taller than the medium. Now this was not a case of a medium being shut up in a cabinet and in the dark as is usual, but right in the open, in the library with a phosphorescent light in Sir Crookes' hand he detected the medium alone, but the spirit that controlled her was standing one side, separate and apart and his seeing the spirit was not visionary for it allowed him to put his hands upon her, to establish the fact that it was Katie's spirit and not the body of the medium Cook or anybody else.

I could give instances of spirit communication authenticated by Sir Alfred R. Wallace, the eminent scientist before mentioned, and other eminent scientific investigators, but time and space will not allow.

I will, however, give one more, narrated to me by my brother-in-law, an incident he knew personally about. A neighbor of his and one but a little way from my own home at Marshfield Hills, Mass., had a brother who had left home suddenly many years before and had not been heard from. After some years of anxiety concerning his mysterious absence, the brother thought he would consult a psychic or medium and during a sitting with Mr. Samuel Grover of Boston, a famous medium, years ago, a message came from a departed spirit and friend of the absent one and said that the brother was in San Francisco, Cal., in a hospital; that long before in some accident his head was struck in some way and he was rendered unconscious. He was taken to a hospital. He lost his memory so that he could not inform his attendants where he came from and had no idea where his relatives lived. Even his own name he forgot. His relative wrote to San Francisco and to the hospital where the medium said he could be found and had a reply that a person meeting the description was still there, they thought. The

brother immediately started across the continent and arrived at said hospital and found the brother just as the medium had stated and brought him at once to his lost home.

Now this was a very rare case. It wouldn't occur once in a thousand times where one if he or she went to get a like message could be as successful. It requires a condition in a given medium or departed spirit that is not an every day occurrence, a condition that is not easily met, but if we are after a conviction or belief that the soul is immortal and that in after life there is a possibility to commune with the earth, why one fact is as good as a thousand whether it comes to us or to somebody else we know about, one of undoubted authority in whom we have confidence.

It is a mistake to accept the common remark constantly made, that if our departed friends have anything to say let them say it directly to us. One might as well say if we have friends in California and they desire to talk to us by telephone let them telephone direct to us and not bother us by going to somebody's telephone receiver to get the message. No, you must comply with the conditions and go to the instrument no matter how much trouble it may cause you if you want to get a message and one must know that it is a thousand times more dif-

ficult to get a message from the spirit world. It may come in time, just the same as it took a million of years or more since the advent of man upon our planet, to discover a way to commune and talk one with another at any distance apart by telegraph and telephone or wireless telegraph and it is only within a month or two notwithstanding the telephone has been in operation two or three decades, that a message could be sent by telephone direct from Boston to San Francisco, from the Atlantic across the continent to the Pacific, a distance of about 3,500 miles, and we anticipate that the facilities for communication between the spirit world and our own will be realized as certainly as time rolls on. It may take a century or several centuries to accomplish it, but it is a fact that it has been demonstrated once or twice or many times. It has taken a million of years or more for the mind of man to be able to talk and communicate with his fellow man miles apart. We have just begun. It has taken all these years to find the possibilities of electricity and here we expect that within the little time of a century in comparison we can be able to achieve another possibility in reaching by electric current the other world, which here has taken centuries upon centuries to fathom the possibilities upon the earth. Notwithstanding I have not been

fortunate enough to receive messages personally myself, as long as the law of communication between the two worlds has been established, even if only in one instance, that is enough to know that I live again which pays me tenfold for the search and investigation and the happiness realized during my sojourn on the earth. And electricity in time will be the key to unlock the mystery of a thousand years.

And then again is it reasonable to suppose that spirits of departed friends are floating around the earth waiting for a chance at the open door to send a message to you? No; they have not developed to any degree if they are spending their time looking out for a chance to speak with you, for they know it is not many years at the most, measured by eternity, that you, gentle reader, will be numbered among them; and then again have you made any effort to visit a trustworthy medium (and I am free to say they are not all trustworthy) and search for an opportunity to get messages from your spirit friends? Even if you have and failed in your first and second call, persevere and call again and again until you succeed.

As Rev. Mr. Savage says, you must be patient and wait until conditions are right. The conditions for telegraphing are very exact, the wires must be of a certain material; they will

not work if they are a non-conductor. You cannot get a communication along the line of a board fence, for wood is a poor conductor of electricity, neither can you get communications from departed spirits through a person who is not especially organized, peculiarly organized for the reception and also the power to transmit and make manifest the message that the departed desires to make known. Such an organism is a rarity, as rare as for a mesmerizer or hypnotist to get a subject, one out of a thousand to do his bidding, as it requires a particular organism to operate and be operated upon. It may be that magnetic or electrical conditions are in some way requisite for communications between the two worlds.

One of the greatest obstacles to the acceptance and dissemination of this hypothesis is the deceit and humbuggery practiced by some Charlatans, styling themselves mediums and clairvoyants. Christianity should not be shunned and dropped because there are many hypocrites who profess Christianity and follow false and dishonest acts in its name and are not great enough to withstand the many temptations that beset them. When a medium is exposed for humbuggery the exposure is heralded a thousand fold more far reaching than a genuine communication received from the spirit

world. Somehow we as a people listen and catch more eagerly the wrong doings, the frauds of man, than the pure, upright practices of our fellows.

Pursue the daily newspaper and you will find a dozen mentionings of wrongs perpetrated on the other fellow where you find one speaking of a noble, righteous act. No, let us sift the chaff from the mass and search for the good and pure and not condemn the whole because of the wrong practices of the few.

The truth will be made manifest if you exercise patience and perseverance mentally as well as physically and investigate with a truthful and earnest desire to learn more and more of a continuous life. The opposition to investigation is peculiarly inexplicable, for I cannot imagine how one does not want to be assured of a hereafter through any sort of evidence that can be presented. What matters it how you get it as long as you get it. The majority appear to fight it, as though it was sacrilegious. What is there sacrilegious about a desire to investigate a life hereafter. It doesn't matter whether the spirit can return or not; all the better if it can return, is it not? If they can you must feel pretty well convinced that life is continuous. You will probably believe what the Bible says that Moses' and Elias' spirits appeared on the

Mount—and also that Christ appeared to the doubting Thomas and his disciples after he was crucified and if they could appear and communicate with this world two and three thousand years ago, will not the same law allow others under similar conditions to communicate now. "God is no respecter of persons" as long as he or she behaves himself. I want to believe in a hereafter. I will do any honorable thing to become assured of it, and what proof have I unless I believe the evidence offered me by the highest authority, both in ages past and present that certain departed beings once living here at certain times have returned. What a happy thought to be assured of a life beyond the grave.

CHAPTER XII.

Eternalism and Eternalists.

If there exists a prejudice with some against the name of Spiritualism and Spiritualists, (the same as there is against the name "Socialists," which by some extremists is made distasteful) substitute another term, and perhaps by so doing it would embrace a larger scope, such as "Eternalism." That term not only includes the belief of a life beyond, the hereafter, a world without end, but also that word in compliance with Webster's definition, signifies no beginning. "Eternalism," which is the kernel of my Thesis, from beginning to end in these pages of my book, and the believers in "Eternalism," which stands for no beginning to existence, life, or the Universe, should properly be called "Eternalists." It is possible when I pass to the life beyond that I should choose to visit other planets inhabited, instead of returning to our planet. I do not know why they picture wings upon an Angel in the flights of a spirit, for wings denote a material body, while a departed soul is spiritual and needs no wings floating in space.

The term "Eternalists" would emphasize the opposite of Materialists, who do not believe in

a continuous life beyond, and make it more distinctive of a continuous life and also it would emphasize the distinction between the words Spiritualist and Eternalist, as the former refers to the life beyond and return only, while as aforesaid "Eternalist" signifies not only a continuous life hereafter, but it stands for Eternity in no beginning as well as no ending to the life and soul of beings. Therefore I am an "Eternalist," a believer in "Eternalism."

CHAPTER XIII.

Possibilities of Electrical Communications.

The future possibilities of Electricity are beyond the knowledge of man. A man with courage enough to prophesy a century ago the present marvelous working of electricity as applied to the varied uses of man, would have been considered a visionary, rattle-brained dare devil and the same may be true of me today, if I dare a prophesy that a thousand of years distant, if not before, it would be possible to telegraph or telephone to the moon some 239,000 miles distant, if conditions were right, that is if there were inhabitants there. But as there is not, as generally agreed by most astronomers, there would be no one at the other end to receive the current and return it, for all telegraphic or telephone messages must have at the further end a receiver to make the circuit complete, as is also illustrated by the wireless. But a message to the Planet Mars would meet with conditions possible, for it has been demonstrated by astronomers, that the planet is inhabited,—for instance canals have been discovered parallel to each other, showing that living beings must have placed them there. They may be inhabitants formed like men and may not.

Snow as seen at the poles make it possible that water is on that globe, which is absent on the Moon, and as water is an important factor to support life, we have the right to expect beings, possibly men, existing there. If such is the case, I do not hesitate to predict that in the distant future wireless telegraphy may be had with the Martians.

So it may be possible in the spirit world that communications may be had between our world and theirs by electrical, magnetic manipulations in some way yet undiscovered and that possibly some genius of an Edison may in the future solve the problem how and by what method or formula for spirit rappings, or other material manifestations, or written or verbal messages are or can be and will be sent to the Earth, although under rare and special psychical conditions not yet generally understood.

It has been discovered through an instrument called the Spectroscope that our sister Planets contain the same properties of matter that our Earth possesses, Iron, Soda, Sulphur, Alumina, Copper, Silver and every known substance ordinarily found upon our Planet and even the fixed stars, which are simply suns like our own, through said spectroscope, like substances have been found, so that it is not so wild a prediction as it would at first seem, for

if like conditions exist upon our sister planet as upon our own it is possible that in a cycle of years they can be controlled through such electrical possibilities as have startled the world by Edison's great electrical discoveries in the past. On some of our Planets however, communications passing between us cannot be possible for perhaps millions of years, because these planets, such as Jupiter, Saturn, and possibly Uranus and Neptune have not sufficiently matured and solidified to admit as far as our earthy experience goes to develop living beings upon their surfaces, for telescopic researches so far cannot reveal anything more than a gaseous, vapory, incandescent, fiery mass, and our earthly knowledge cannot comprehend the existence of life upon those planets and therefore no communication is possible. Hence we can conceive it probable that communications through electrical conditions may pass between this and the spiritual world beyond, for at the other end, there are beings to receive the current and make a return to people upon the Earth possible.

CHAPTER XIV.

Conditions of Life in the World Beyond.

Now the question arises what are the conditions and movements of departed spirits and souls in the future life. Of course one's opinion must be a matter of more or less speculation, but nevertheless there are some grounds perhaps for supposing certain states of existence beyond.

The atmosphere surrounding the Earth is estimated by some scientists to be some 45 miles high. I see no reason why it should not be 100 miles or a thousand as to that matter, for there should be no defined limit to the atmosphere. To be sure it would become pretty well attenuated at a hundred miles and considerably more so a thousand miles high, for space is not supposed to be a vacuum, in which nothing exists, but a substance does exist as ether. All space must be filled with this unrecognizable, invisible mass.

Now it is perhaps possible, aye probable, that recent departed spirits hover around the Earth for a time, how long cannot be estimated, but probably as long as the attractions upon the Earth draw them to it. It is not reasonable to suppose however that after a certain period they will hover around the Earth, for they have

friends and ancestors who have passed beyond years before, and just as dear to them as those left behind and who have outgrown the attractions of Earth, and have advanced farther in space to mingle with their predecessors. We use the word "up," and "higher up," but there is no such thing as up or down outside of a planet. Our planet is moving in space and it is just as much down or up in one place or position as another. We get used to saying "down," because the gravity of all bodies on the Earth is pulling everything upon it towards the center.

The Spiritual body no doubt is more or less ponderable. It likely has weight, but very slight, invisible, ethereal, and advances to higher or broader realms as desire and conditions dictate. Our most abundant gas, Oxygen, is invisible, but it is a substance. It may be said, how does the spirit materialize upon the Earth under these conditions? It is supposed by some investigators that it draws matter to some extent from the medium and matter upon the Earth. Materializing mediums have been known to become thoroughly exhausted by the spirit communicating, drawing particles from their body, and have been seen to become a trifle emaciated after the spirit form had completed the manifestation. The latter seem to have the power momentarily of

attracting or absorbing from the psychic or medium, also earthy matter in the vicinity, in sufficient quantity to personate a human form.

Spirits undoubtedly travel in space rapidly. I think my ambition beyond, after I became sufficiently weaned from the Earth and spiritualized and advanced to enter a higher sphere, would be to visit the planets and other moving objects in space, that is to say if planets were habitable.

Mars will be an interesting planet to approach and our moon, the other side of which has never been visible to the inhabitants of the Earth, for only one side of it is turned towards us in its revolution about our planet. It would be interesting to visit the unseen portion of the Satellite. There is Saturn the ringed planet, with a ring of innumerable stars around it, and eight moons revolving around it. What a magnificent sight to view those rings and moons in their resplendent grandeur. Having been a student of Astronomy for some years such stellar objects in space, including the rapidly travelling comets speeding periodically around the Sun, would be grand to view.

I have been some time preparing for the beyond, being thus advanced in years, studying those subjects that in my point of view will interest me in that life. Astronomical features

and the problem of life have occupied my attention quite a little, and the more advanced in thought one becomes in this life, the higher his position in the spheres above and more rapidly will he be able to adapt himself to some vocation suited to his new sphere of action. I do not cherish a desire to be floating around the earth when I quit this life longer than the period of time required for my advancement and equipment spiritually for higher spheres. I am somewhat of the opinion of a friend of mine, who some years ago, in discussing the future said, "Well I have had a pretty good time while sojourning in this life, and if God has got anything better in the world beyond, bring it on, that's all." I am content, it can't be anything but just and right, and as death is inevitable why worry or dread the separation? As the saying is "death and taxes are inevitable."

Death is a very wise and beneficent institution in nature. What a world this would be if there were no death! Every spot on the earth would not only be inhabited, but we would be piled upon each other miles high in the course of ages, hence why dread the event? We should thank the Powers that be, God, for this wise provision in the economy of nature. I do not consider there will be any great change in the transition from this world to the next. As the tree in-

clineth so will we grow, both here and hereafter. If one has murder in his heart here, his soul will be burdened with it there. If he is a thief here, he will be filled with a desire to take advantage of his neighbor beyond. If he is untrustworthy and selfish here he will be there. No pardon will be vouchsafed to him there more than here for his shortcomings. No eleventh hour forgiveness will be meted to him as he crosses the threshold of eternity. This life is given to the wayfarer upon the earth to make the best use of it and if he fails he must suffer for the bad use of the opportunity vouchsafed him. He must work out his salvation by good works, both here and hereafter—and the sooner we have grown broad enough to realize that fact, the sooner will we become better fitted for this world and better fitted for the new experience beyond, and that, in my opinion, is the only key to the much talked of salvation. A bad conscience cannot be purified in the twinkling of an eye. Nor can anybody's word or guarantee do it; the door of purification or salvation cannot be passed except through the office of good works both here and beyond. When that is done, no matter to what sect you may belong, advancement and salvation is secure and not till then.

CHAPTER XV.

Animal Life in the Hereafter.

The question may now arise do animals below the species of man live beyond the grave? Let us again examine life, what is it? Is it not part and parcel of spirit and soul and separate from the material body? Is there any absolute distinction between the terms life, spirit, soul and mind? I have put this proposition to several great thinkers, eminent clergymen and statesmen, liberal in their religious views, who agree with me, that there is not practically any distinction between them. I am well aware that Catholicism and the evangelical, conservative portion of the community believe there is a distinction, and claim that the moral propensities are distinct and separate from the divine or religious make-up. In other words they believe that a good moral life don't count if you fail to experience religion as they term it. Let us see what the moral nature of man is. Is it not part and parcel of the mind and what is his religious and devotional propensity but a part and parcel of the mind? Can you imagine a man's moral function or his religious bent apart from the mind? Man has but two divisions in his make-up, and that is his material, earthy body and his mind, of which spirit, life, soul is a compo-

nent part of it and cannot exist separately from it. The function of the mind is to guide and regulate the actions and doings of the body.

I have heard some evangelical clergymen and laymen state that it matters not how moral, how good a life one may lead, if one does not experience religion and be converted to Christ, regardless of any amount of worthy, noble deeds in his moral life, he cannot be saved, salvation is not for him.

The brain is an inseparable part of the material body, the machine through which the mind operates and makes itself manifest. If then the moral and religious nature of man is simply a manifestation of the mind, differing in degree only as to the point of view one takes of it, it must be one and indivisible. Is the soul of man, as believed by some in olden time, located in the heart? Or is it a part of the life, life immortal, the spirit and simply a property, a manifestation of the mind. Now I have been leading up in my argument to the proposition, resolved into this, that the life, spirit, soul and the mind are one and the same thing, one and inseparable, no matter whether it is contained in man, a dog, a cat, an elephant, a horse or an ape, it is all one and the same thing, differing only in degree. Reason is the deliberate exercise of the mind, of thought.

Instinct is the hereditary transmission of a fixed habit, the latter is inherent in man as in the brute. Some men are moved more by instinct than reason. Man is ushered into existence a helpless, thoughtless babe and with the instinct of a brute nurses as readily as a pup or calf. Years pass by and it develops as he passes into manhood, he goes to the polls, asks no questions, reasons not with himself or anybody else, but mechanically and instinctively votes with the party that his papa and his great grandpapa voted. He attends church and pays liberally to its support and should he be asked why he attends this special church he may perhaps be able to repeat the creed, further than that he knows nothing; sufficient is it for him that his father, his great grandfather and the whole line of ancestors attended the same church, be it Roman Catholic, Methodist or Universalist. To him it is simply mechanical, instinctive, an hereditary custom or habit that prompts his attendance to his place of worship, not reason, hence instinct is a part and parcel of man's make up, as with animals, and reason is a part of the animal's function, as in man, but of course in a far less degree. Many instances one can give of a dog, a cat, an elephant, a monkey, a horse and many other species of animals, who have time and again

shown reason in their movement on certain occasions where hesitation in a choice of certain acts outside of their instinctive propensities and where reason must be exercised to gain the object or result for which they were in search. As for instance, take a very common example of a dog in search of his master, who perchance left home an hour or so before, and when the dog comes to a fork in two roads, he is puzzled which of the two roads to take, and thinking a minute or two, he takes the one he thinks his master has taken. Now the dog reasons as much as a man, in determining the road to take. It certainly is not instinct, for if the latter, he would not have hesitated but would have passed right along. Nearly all animals have brains, some more than others and this inequality is quite conspicuous in man. In some of the lower animals the brains are very minute and not confined to the head, but are scattered along the length of their body in two or three ganglions or bunches. The very lowest order of animals have no brains visible and from them we see not the slightest manifestation of thought, either instinct or reason, just what we might expect in the absence of brains. But as we advance higher in the scale of life, brains develop. The horse for example is the noblest of all animals and to deny him

the power of thought is an insult to his undeniable intelligence. Brains we find in animals no higher than insects and here we expect to find the manifestation of thought and reason just in proportion to the quantity and quality of brain mass, and this we find in the ant and bee. The ants form a colony and engage in battle, one colony with another in the struggle for supremacy, the same as man. The bees display remarkable intelligence in all their movements. This I am aware is commonly called instinct, but as I have before explained it is an hereditary habit passed down from one generation to another, same as I also instanced in some of the habits of man, founded no doubt way back by its progenitor on the line of reasoning out its mode of procedure, and finally through generation after generation it became a fixed habit, so called instinct. A fox exhibits a deal of thought when caught in a trap and feigns death, but escapes when released. The size of the brain in animals however, does not always indicate the capacity of thought, or amount of intelligence, for that depends largely on the convolutions of the brain as well as the amount of gray matter therein. It is the complexity, the windings of the brain as well as the amount of the gray matter in the cerebrum or the frontal portion of the brain, that is required

and that is why the intelligence in man far surpasses a large brain in volume in some of the high order of animals. The quadramana present the nearest approach to man, but their brain is much inferior in quality and convolutions.

In descending the scale of mammalia there may be observed a gradual simplification in the general structure of the brain. Among all the birds, there is none with which I am acquainted in which the brain is so proportionally large as in the parrot tribe. Their educability as is shown in their prompt exercise of thought, is familiar to every one; while the large domestic turkey, having a brain scarcely half the proportional size, exhibits but little intelligence. The very small size of the cerebrum, the seat of intelligence, in reptiles and fishes presents but feeble indications of intelligence. The shark among fishes has the largest cerebrum proportionally, and the superior intelligence is well known to those who have had the opportunity of observing their habits and it is interesting to note that their brain occasionally presents an appearance of rudimentary convolutions.

The attachment of the dog, cat and horse or elephant is evidently of a much higher order than that of the more inferior animals and in-

volves a much larger number of convolutions, and their actions are evidently in many instances the result of a complex train of reasoning, different in no essential respect from that which man would perform in similar circumstances. Says Dr. Carpenter, an eminent English Scientist, "the epithet commonly applied to animals does not express the whole truth, for their mental processes are of the same kind with those of man, differing only in degree."

The quality of the brain has more to do with the development of thought or reason than quantity, whether in man or beast.

We see this exemplified in man, some possess large heads and a large quantity of brain mass, but fewer convolutions and a small amount of grey matter and their mind develops but little thought or reason. Take the ant, if the brain filled the entire portion of the head, the size would not be larger than the head of an ordinary pin, and the bee but a little larger, and what a wonderful amount of intelligence is displayed in so small a space. If as much was exhibited in man in proportion to the size of his massive brain, vastly greater minds and works should we witness than in past centuries. The time was when man was much lower in the scale of life, than at present. The only tools the primitive or pre-historic man possessed were made

of stone. Indians are living today who use nothing but stone implements. In my travels on the Pacific Coast in 1874 I met a tribe of Indians and joined them in their feast. Nothing but heated stones and willow baskets and fagots were used to cook their food. Nothing but hands in place of knives, forks and spoons were used to eat their food, and acorn soup eaten with their fingers. Their food was mostly uncooked. Grasshoppers uncooked were counted choice morsels at their feasts. Worms were dug out of the bark of the trees and greedily devoured, and these we call men, and so they are, but little in advance of some intelligent beasts or some of the apes. If these tribes of men are so low in our own time how much lower must have been the primitive or pre-historic men in ages and ages past.

We speak of this to show that there is not so very wide a difference between the lowest races of men and the highest order of animals. It is true that animals in general cannot talk, and yet when one listens to the matchless eloquence of a Beecher or Gladstone, which lifts the very soul of man into Unity with God, and turns to the wild Australian who cannot count four in his own language and to the wild men of Borneo, whose only answer to your logic is a grunt, one is compelled to the conclusion

that speech or the talk of the parrot and the intelligent answers often given, is not so far below the lowest order of men, as the latter is below the silvery tongued orator of a Cicero or Demosthenes. It is because of the false prevailing notion that the dumb animals possess no feelings common with man that I speak of them. We know that they do possess it, and we cannot dispossess ourself of the belief that animals live beyond the grave. Why should they not. Man's existence was evolved through countless generations from them and through them. We are but a step beyond them. They cannot talk, but it would be better for some men if they could not. They undoubtedly have a language among themselves in their own particular species. It is simply a matter of the construction of man's vocal organs, that enables him to talk. A deaf and dumb man is deprived of these organs, the same as a dog or cat, but his mind, his intellect, is just as active; and so it is with the brute, it cannot talk in our language, but that does not prevent its intelligence acting for its own benefit, and reasoning in its own way for its wants. A quadruped walks upon all fours, but the highest species of animals, the Ape, the Gorilla and the Chimpanzee can walk upright on their two legs as man. So can the bear. His feet and legs are constructed

similar to the feet of man, only broader. I have witnessed the tracks of a bear in the Sierra Nevada Mts. and you can scarcely tell them from the feet of man, except being broader, hence the more advanced construction of man in his organism furnishes no grounds of belief that he is to be alone favored with a continuous life, to the neglect of the rest of the animal kingdom.

We can see no reason why everything sustaining life should not be continuous after the matter comprising their structure dies and decomposes. The lower the organism of any living thing, the lower the plane of existence in the life beyond; and so it is with man, the lower his plane of existence in his mental and spiritual makeup here, the lower will be his sphere in the life beyond. We are convinced there are spheres in the hereafter for mankind and animal kind. The higher and purer a man lives here in his mental and spiritual experiences, the higher will be his sphere beyond, and higher in the realms of space. The uncivilized, the thoughtless beings of mankind, must of necessity dwell in lower spheres hereafter, nearer to earth to which they are more attracted and not outgrown. They would not be happy in a higher sphere for like attracts like and so with the quadruped form of life, they cannot rise

much above the earth and the same is true with all species of animal life. The incident narrated in a previous Chapter, on spirit manifestation, of the dog showing fear, when in company with his mistress in the parlor, at the sudden appearance of spirit forms in materialized robes, appears to me a proof of the spirit and mind of the dog recognizing another spirit departed, and if the dog had no spirit he certainly could not recognize another, any more than a dead log of wood, or than an oyster, lacking intelligence.

CHAPTER XVI.

Continuity of Plant Life.

It may be said if all animals are immortal and all forms of life are continued beyond, what will you do with plant life? I can see no reason why plants, the life that causes the plant to grow and thrive is not continued in the life beyond, just as real as the life of a human or the lowest species of animal life. The covering, the earth form which holds the spirit, the life of all nature including the human, the lowest form of animal to the highest, which causes all forms to grow and move and have a being, simply drops its garment at what we call death, and appears in its own sphere and place beyond, presenting the phases of nature in its spiritual attire, is as natural an existence with its beauty, and its hideousness as the slow or rapid development of each individuality from its environment, whether it be the animal or plant life enables it to exist. The highest development of plant life is not far apart from the lowest development of animal life. The life of a plant is governed by the same laws that governs the life of a man, and all animal life. A new discovery has been made by a Prof. Bose of Calcutta, India, in the growth of plant life.

He has found in his studies and experiments in his laboratory, through a very elaborate set of instruments, constructed at great expense, and wonderful perseverance, a process whereby he can not only see the growth of a plant as it pushes its stem or radical upward, or the tip of the rootlets downward, but can witness the heart beats in the plant as it sends up or down from its base the sap which contributes to the plant growth. The heart beat in the plant is as evident and real as in man, not perhaps quite as regular in distribution, for in the plant it has resting spells and by an immense magnifying power, some ten thousand times, it is found that it will grow for a few seconds and then rest a few seconds. "Certain forms of the apparatus" Prof. Bose says, "are so sensitive that they have to be enclosed in glass cases and mounted on special supports that are built up through the building from the foundation and do not touch the floors. The same sort of permanent record which the Sphygmograph gives for the human pulse as it alters with age or emotion or drugs, is by this means obtained for every movement of any plant magnified up to ten thousand times. Such a device will measure the growth of a root. The result has been to show that every plant and every organ of every plant is excitable." All living tissue is really the same in this view.

It grows and moves and dies the same way. The only difference is that the living animal is free to act by its own volition, while the living plant is shut up in its case. "The flower stock of an ordinary crocus apparently grows steadily, but too slow ordinarily to be seen. What really happens is that the growing tip pushes forward for some five seconds and by a space considerably less than the thickness of a sheet of tissue paper, then shrinks back again for 5 seconds more, until it has lost about half its gain, then it rests for 10 seconds and repeats the cycle. So the growing tip is really beating like a heart and resting half the time, but it slows down when the cold strikes it, but loses less on the back stroke, than in its advance. As the plant is warmed, the pulse becomes more rapid up to one complete beat in 10 seconds. Here however the drawing back is also increased with the result that in very hot weather while the plant may be very active, the retreat offsets the advance and the shoot fails to grow permanently at all."

This I find is true in my own flower bed of crocuses; when the hot weather arrives the crocus dies. "A root tip behaves in the same way. But a root tip has the sense of touch, and when in its advance it touches an obstacle, it bends a trifle to one side, as it retreats. By this

simple device the rootlet works through the crevices of the soil, twisting and turning and dodging as if it saw the path which in reality it only feels. Almost anything that would affect an animal, alters the growth movement of a plant. A particular seeding that had stopped growing from thirst, when given a thimbleful of water on its roots, started up again for 3 minutes while each successive thimbleful thereafter produced another 3 minutes growth with the regularity of a 'penny-in-the-slot' machine. A dash of cold water on the root of a growing plant stiffens it up like a fly on a frosty morning, but hot water, (not too hot), may jump the growth rate twenty times the normal amount. Whiskey poured on the roots stops the growing. Light beer causes two or three violent beats to alternate spasmodically with about as many weak ones. Ether puts the plant to sleep and stops all growth movement. The living layer of a plant proves to be in continuous motion, writhing and squirming and twisting, pushing forth and pulling back, responding to every stimulus of the environment precisely like the tissues of an animal. Any soft part of a plant, stamens or tendrils, shocked with an electric charge, pricked with a pin, touched with ice, or scratched with sand paper will thereupon jump. The jump may be drawing back, like that of a

human finger from a hot stove. Some plant tissues when stimulated jump like a skeletal muscle, while others keep on beating rythmically like a heart. A plant gets weary of working like an animal, it will rest a while and in a few minutes the heart action starts up again and the plant goes to work after it rests and grows again. Naturally all plants are slow. The quickest of them are 4000 times slower than a cat. The entire living portion of a plant has also a nervous system. It can therefore be etherized by wetting a green part, either lightly so that the plant recovers its power of movement in a few moments or more deeply so that the vegetable does not come out for hours. Alcohol first excites the plant and afterward makes it sluggish and dopy."

We cannot comprehend any destruction of life, in plant or animal. Unlike matter, it is something indestructible and cannot in any event be blotted out of existence; time and eternity cannot destroy it.

CHAPTER XVII

The Vastness of the Universe.

Is there any limit to the universe? Among the ancients the belief more or less prevailed that the starry heavens were a crystal vault, or a large ice belt surrounding us, and the points called stars simply prominent crystals projecting from the ice mass. This notion was at last dispelled, but the earth was still supposed to be the center of the universe around which all bodies in space revolved, and not until the sixteenth century did Copernicus, after investigating the Ptolemaic, Phythogrean and Egyptian systems, together with that of Aristotle and Phillolans, announce to the world that the moon only revolved around the earth, while the latter, situated between the orbits of Venus and Mars, revolved with all the planets around the sun. It was not long before they accepted the Copernican system, although the astronomer died before it was recognized by the savants. Galileo must first suffer imprisonment for its advocacy and today the system is so generally acknowledged that no one dare oppose it. The age has so far advanced, that astronomical facts and laws are no longer a matter of speculation, but are actually demonstrated or proven

by systematical, mathematical calculations. One is not obliged to climb the top of St. Peter's in Rome to ascertain its height, but by taking certain angles below, its measurement can be given exact. So with the stars, their distances from the earth can be easily found, and not measured by miles but by the radius of the earth's orbit or path around the sun, and by mathematical reasoning their velocity and size in many instances accurately ascertained. Our sun even although holding and controlling all matter within billions of miles in its group does not reign supreme as the center of the universe, but is moving on through space towards the constellation of Hercules with astounding rapidity, dragging her dependent planets along with her. Alcyone the central star in that beautiful cluster called Pleides in Taurus was fixed upon by some ancients as the center of the universe, around whom the stars revolved and upon which was situated the throne of God. This is now amended by substituting another center, far beyond our unaided vision, around which Alcyone and the circle of stars filling the area of our limited vision revolve. The extent of this vast universe is beyond the comprehension of man. To comprehend anything of which we can have no practical knowledge upon the earth is an impossibility. We can conceive of space

about us limited but of unlimited space we cannot.

A limit to anything imaginable must be necessarily bounded by something beyond it. So with the universe, a limited universe or one with a center implies a boundary, and what shall it be bounded by? What lies beyond it? Matter? What form of matter? And if not matter can it be something besides space? Can anything exist without space? And if space what shall form the line of limit between the limited universe if one were to exist, and this space beyond? Shall it be walled? If it appears at first thought that the universe must be limited, reflect and consider that if space lies beyond the supposed limit (and the absence of space is incomprehensible) why is not that included in the universe, a part and parcel thereof? In a word does not the universe include all, everything, whether matter, force, thought, spirit, time or space? What can possibly exist outside of it? Nothing within the scope of our conception. It would appear then that a limited universe, and one with a center, is incomprehensible.

The immensity of the universe can be partially understood by examining the records of distances of some of the stars from us. According to Guillemin, a German astronomer, the

nearest fixed star is 211,330 times the radius of the earth's orbit, or put into miles the radius of the earth's orbit is about 95,000,000 miles, which multiplied by 211,330 times the radius of said orbit equals 20,076,350,000,000 miles distant, and this distance is so great that light traveling at the rate of about 192,000 miles per second, or around the earth $7\frac{1}{2}$ times in a second would take some $3\frac{1}{2}$ years to reach us. Sirius, the dog star, is computed to be some 130,625,000,000,000 miles from the earth, and the time it would take for its light to reach us, should it start on its journey from Sirius today, would be about 22 years, or to make the distance from us still more comprehensible, suppose it were possible for an express train travelling at the rate of 30 miles an hour night and day, to reach Sirius, the dog star, it would take 72 million years to complete the distance. Some stars seen only by the largest telescope are so distant from us, that should a ray of light start from them at this moment it would take a hundred thousand years to reach us and it is probable that if we could wing our flight to these distant stars we should find just as many in the unlimited distance beyond us as those left behind, and should we continue our flight onward worlds beyond would ever meet our gaze.

The spaces between some of the fixed stars or any other heavenly bodies are immense and astronomers in their searching observation have discovered in the farthest regions of space, immense spaces, millions of miles, where there appears to be nothing visible therein, hence plenty of room is apparent for the spirits of our own species and all animal species as well as of all plant life and all life upon all the planets in our own solar system and all systems throughout the entire universe to soar and develop through all eternity.

We thus begin to creep into the shadow of dim realization, that we are but a drop in the vast universal ocean and can comprehend as little of the immensity of the universe as the infant at its mother's breast can intelligently understand the vastness and area occupied by land and water upon the earth's surface.

CHAPTER XVIII

The Destiny of the Earth and its Inhabitants.

The question now arises what becomes of man millions of years in the future upon the earth? As our planet came into existence without any visible habitant upon its surface, it is probable that it will pass away without any visible habitant and disintegrate into space.

Worlds are being born and worlds are ripening into old age and disintegrating throughout eternity. How can it be otherwise, for there is only one universe, and something is not created out of nothing. There are only changes of form, changing from one form into another, one dying, so to speak, and another world, no matter how small or large, forming out of the same material as the one just dying, disintegrating, crumbling, or dissolving and passing into a nebula mass. If there were new worlds forming from time to time and none disintegrating in course of eternity the universe would be overcrowded. It is possible, I don't say probable, that this change may be the same with man and the entire animal kingdom. There is no such thing as complete rest, every blessed thing in space is in motion and man is no exception. He dies and his body disinte-

grates and passes into the ground and goes in the process of eternity to form another world and we cannot tell but what his material body may pass in time into making up of an inhabitant of some new world in the process of formation as before described and thus move on through eternity (time without end) in the ever changing process from one form to another forever and ever. Astronomers are agreed that the moon is in its dotage and possibly has had its period of inhabitancy. The proof of its non-inhabitancy is based on the fact that the occultation of a star, as it passes behind the moon, passes clear without any apparent mist in view, or dimness, or clouds, which indicates that there is no atmosphere surrounding it, and if no atmosphere no water upon it is possible, and we cannot understand in our earthly experience how any inhabitant can exist there under these conditions. And again the powerful telescopes now in operation in the large observatories discover on the face of the satellite huge precipices and large extinct volcanoes exhibiting very uneven surfaces, and indicating that there must have been a great upheaval of the surface in the last throes of its active habitable life. The moon being many times smaller than the earth, developed life faster.

Astronomers are generally agreed that the

Sun will gradually in the course of millions of years lose the larger portion of its heat and become at last as cool as the Earth we inhabit. When that occurs the Earth will lose its inhabitancy, for no life can exist and flourish here in the absence of heat and light.

I can picture in my mind a million of years, more or less, the temperate zone in which zone is my abode, being entirely destitute of inhabitants, not only of man, but all animal creation. Life will probably flourish in the torrid zone in the region of the equator longer, but as the years roll on the inhabitants will be scattering. Only the hardiest, who can stand the rigors of the cold climate, will be able to survive and linger for a brief period. The "survival of the fittest" will certainly be in evidence at that stage of the earth's existence. For further elucidation of this train of thought I'll refer you to my book in all prominent public libraries, entitled, "Breaking Up; or the Birth, Development and Death of our Planet in Story."

Man is very far from reaching the zenith of his earthly achievements in the present era. It is possible in ages to come the man of today will be viewed as far behind in civilization as we view our predecessors ages ago. The changes in climatic conditions of our planet as it loses the heat from the sun ages to come will be very

gradual, the change in a century would hardly be noticed; several thousands of years would pass away before any marked change could be manifest. Evidences of migration in ages past from the cold of the Arctics to warmer zones are found in fossiliferous deposits, such as some species of plants and remains of hairy elephants that once flourished in the Arctic zone. It was necessary then that such animals as the elephant must have hair upon their bodies to keep them warm, but as they migrated farther south there was no need of hairy bodies for warmth and their hide became as hairless as observed today. As the sun gradually expends its surplus heat and solidifies from its fiery, gaseous mass into a solid body, it will undoubtedly be able to populate its surface with animals the same as our planet has been doing in the past. What sort of life, what species and forms of animal and floral life will develop is useless to prophesy, but surely it must come for nothing in the universe is at a standstill—unrest is everywhere visible—the young is everlastingly growing old in animal and floral life.

Von Humboldt, the great German philosopher and scientist, claimed that at the depth of 21 miles the earth's interior was sufficiently hot to melt the hardest rock or metal and that the eruption of volcanoes belching their fiery flame

and sending forth from the interior masses of melted lava is evidence of the terrific heat in the bowels of the earth. Von Humboldt also says the earth's crust is compared to the shell of an egg with a fly walking on its surface. In my travels in many gold and silver mines in California and Nevada the deeper I descended in these mines the hotter it became. One in Nevada, at the depth of 1600 feet, I found so hot that water in perspiring would run from my face, and in one place an egg could be boiled in 15 minutes. Heat increases one degree for every 60 feet descent. This interior heat will in process of time escape and then the earth will become cold and man and all life will become scarce upon the earth's surface.

Between the planets Jupiter and Mars there are a number of asteroids or planets floating in their regular orbits around the sun numbering a few hundred. It is conjectured by some astronomers that at one time there was a mother planet in that region, and by some unexplained incident it exploded and scattered all these minor planets or asteroids in space. Some of them are from 5 to 10 miles in diameter and others very small, considerable less than a mile in size. This hypothesis seems reasonable when we see the immense force of earthquakes and volcanoes rending the surface of the earth,

or it may be that the cohesive attraction of its particles lost its grip in some unbeknown manner and disintegrated and separated. A recent statement by Frank E. Perret, the eminent student of volcanoes and earthquakes, says that in his opinion these asteroids are the result of the planet exploding by the pent up gases, so he thinks that volcanoes on our planet are necessary as a vent to let off the gases in its interior.

CHAPTER XIX

The Earth's Development.

The earth is yet young, although some two hundred million or more years of age. Earthquakes and volcanoes must cease ere our planet is fully developed. The interior is constantly solidifying so that in course of millions of years it will become a solid mass. When this takes place earthquakes and volcanoes can no longer exist; as this condensation process is continued, the earth from necessity is diminishing in size. One has but to travel over the face of the earth to discover the fact that its development has but fairly commenced and that man must to a large extent be the instrument to perfect it. Not one thousandth part of the land of our globe is cultivated. Every inch of ground must be tilled and made to return one hundred, aye, one thousand more product to its inhabitants than in the past. Stagnant ponds and lakes must be drained and beautiful farms flourish upon their beds. All space except very large bodies of water upon the planet must be turned to our best advantage, then and not till then will Paradise be gained and the grand old earth attain a ripe age.

Wild and savage animals must be eliminated

from the face of the earth. Glance at the animals left in America. Not many years since (but a few hundred) the wild beasts roamed from the cold regions to the equator. America teemed with them. Where are they today? The march of civilization has driven them back, one species after another of the highest order of beasts have been exterminated, so that today where civilization advances, nothing remains of the wild beasts (except a few rare specimens of various species roaming in the jungle) to indicate the homes they once enjoyed, but their bones, and these through the aptness of the Yankee are rapidly gathered and converted into manufacturing and agricultural purposes, as for instance in the northern portion of America where immense quantities of bones of the elephant are dug up, also remains of the animals of the bone beds of Carolina, all being utilized and their original form destroyed, so that in the future, not even the bones of beasts will remain to mark the pre-existence of the higher orders of animal life except here and there a relic stored away in a museum, hence it is no wonder that we cannot find the "missing link" that has puzzled the anthropologist for years. The gap in ages past between the pre-historic animals and the present animal creation has been lost by the wholesale slaughter of animals

by our predecessors and the gap will continue to widen as time rolls on and other links of animals in ages to come will be lost and no trace of them found unless museum collectors gather and preserve them. Take the lower races of men, the gap is widening here. The living link between civilization of today and the prehistoric man is fast becoming the missing link by the extermination of the aborigines.

Look at North America, the native home of the poor Indian, from the Lakes to the Gulf, from the Atlantic to the Pacific. The European advances, he plants himself in their homes, the Indian is doomed! The work of extermination is going on and a few only remain to remind us of the original extensive tribes. Back! back! they have been driven to the farthest extent of our realm and the only home that now awaits this small remnant of the aborigines of America is absorption by marriage in American families or the watery deep of the Pacific.

The Australian savage is being also rapidly exterminated, but few remain to indicate the existence of this very low order of men, the lowest living on the face of the earth. Hence the highest orders of beasts being rapidly exterminated in all countries by the advancing tide of civilization and the equally rapid extermination of the lowest races of men on the globe

will in the course of a hundred thousand years distant vastly widen the gap and the "missing link" in that age will prove a far greater puzzle.

It is fair to presume that further advanced types of quadrumana that were nearly allied to man than now exists became extinct and buried in the vast accumulation of ages. Paleontology is in its infancy, for the time is comparatively recent since the discovery and classification of fossil remains. Is it not equally probable that types or races of men, much lower than any of which we have record and more closely allied to the quadrumana and quadrupeds may have existed in the Miocene and possibly in the Eocene Age? Geologists are aware that many forms became extinct before the appearance of mammals upon the earth, as for instance nine species of trilobites became extinct at the close of the Primordial, one of the earliest ages; eight species at the close of the Silurian; and all became extinct before the close of the Carboniferous or coal age, which was many millions of years prior to the age of mammals, which includes all animals that suckle their young, and what is true of trilobites is true of many genera and thousands of species appearing in one age became extinct before the close of the following age.

CHAPTER XX.

The Stars in Space.

Turn to the stars and watch their motions in space. Day after day, year after year, century after century, thousands upon thousands of years roll on, without any change being apparent in them. Yet the change going on is constant, but the existence of man on the earth is so brief compared to the development of a planet, that man cannot ordinarily measure the growth and decay of these bodies.

The earth is but one-seventeen-hundredth as large as in its infancy. Humboldt tells us that if the elevated portions of the earth continue to wear away as rapidly as at present in two million of years the earth will be leveled to the sea and then what of the life of man upon its surface? Nothing left but the fishes of the deep, and the earth returning and retrogressing into its original primeval state when fishes and crustaceans were the only animals first developed and the earth one vast universal ocean. This will be the beginning of the decay, decomposition and disintegration of the form of the earth as it passes into its original nebula mass from which it came as heretofore described.

All the fixed stars in space are known as suns with planets revolving around them, as those around our own sun. How infinitely vast are all the changes taking place throughout the universe. To prepare a planet or sun for the habitation of man or other forms of being or life is a long step and after this step has been achieved, it must have taken millions of years to mature the elaborate frame and perfect the vast, intricate, matchless system of nerves and brain of man. I am old and ancient and the history of the earth is my history, the development of the solar system is my development and the changes in the universe are but changes in the great whole of which I have been and am and ever will be a part and parcel. How vast, then, must have been the transition in the development of the human body alone in evolving from the lowest to the higher through the line of ages in the past. It simply contributes to the long chain of evidence in support of the eternal law of transition throughout all forms of matter. The sun and planets are constantly developing and preparing in the course of ages for the introduction of life upon their surfaces, and why should they not, for they are bone of our bone and flesh of our flesh. The mass of the sun so many times greater than our earth will take longer to develop life upon its surface,

for it is some 1,400,000 times greater in volume than our little planet. The sun and planets of which we are part and parcel contains (as I have before described) the same properties that our earth contains as confirmed by the Spectroscope, an instrument that is one of the most important aids to astronomical science that has been invented in the past century.

It is an instrument with a prism and three tubes used by chemists for chemical analysis and by astronomers for the analysis of the composition of the stars. Certain lines of coloration on some surfaces are seen through the instrument, which indicates, as it does in chemical analysis of substances on the earth, by which certain metals or other substances by said coloration are detected. The sun is found to contain sodium, iron, hydrogen, magnesium, copper, zinc, calcium, nickel, etc., etc. The common origin of bodies in the solar system is substantiated through spectrum analysis, as comprising most of the elements the earth contains. Most of the stars examined contain properties that contribute to the support of life. If our globe was originally a fiery liquid, nebula mass, then all manner of forms now upon it, man, beasts, all animal life, trees, rocks, etc., were apparently one and the same thing in development in this universal boiling,

seething cauldron. Analyze the grave, after the body is entirely decomposed and the most skillful chemist cannot detect the faintest trace of the body as distinct from the earth from which it came.

The muscles of man contains soda, blood, potash and iron. Bone contains phosphorus and magnesia, the body in general is made up of oxygen, hydrogen, carbon, nitrogen, chlorine, albumen, etc., elements common to beasts, plants, and soil.

CHAPTER XXI.

Electrical Future.

We have endeavored to demonstrate that life, spirit, the soul, is separate from the body, that when death occurs, life, spirit, soul passes into the realms of space, and that under certain peculiar and rare conditions it has and can communicate with spirits dwelling in living bodies upon the earth. It don't matter under what ism you put it, if it is a fact, "a rose will smell just as sweet under any other name." I can see no reason if as the Swedenborgian, and members of the evangelical faith claim that the souls or spirits of our departed friends are hovering about us and are cognizant of our doings about here, that they cannot go a step further if conditions are right and communicate as is recorded in the old Bible times, and telephone to us, as do we upon the earth telephone with our living friends three or four thousand miles distant. There are certain conditions that must be followed in one as the other and how do we know but that some electrical manipulations, as before explained, can be and are utilized in the spheres above, the home of our departed friends, with as great possibilities as here with us. In the hands and genius of an

Edison, in the hereafter, what seems now an impossibility may prove a reality, like the "Moving Picture" exhibitions, which has been made to talk, seemed an impossibility. Electricity throughout the universe is a great factor in the motion of worlds, it has an attractive and repelling force and as I have stated more fully in my book entitled "New Propositions in Practical and Speculative Philosophy" in which I claim that electricity has as much to do in the motion of all bodies in the starry vault as gravitation, discovered by Isaac Newton. This book may be found in the Public Libraries of large cities in United States. The earth is young yet, its youth is nothing in comparison to the ages taken in the development and change of form of the heavenly bodies scattered in space throughout the Universe. The very narrow limit of time in which electrical wonders have been developed in the past century and also the very narrow limit of time in which departed spirits have endeavored to make themselves manifest in recent years to us here upon the earth, is as nothing in comparison to the time which it has taken, aye thousands of years to demonstrate the power of electricity and make it talk and send messages to the outer limits of the earth, and so it stands us in hand to be patient for it may take fully as long a time to

produce equal results between the two worlds in electrical manipulations and make it possible that more ready and easier conditions will be brought about for communications from our departed and dear friends.

Who could have prophesied a century ago that through the atmosphere covering the earth communication could be made without the aid of wires, or any connected or continued line as has been done by wireless telegraph?

It is my belief that the hour is coming when it will be established through science, and science alone, that electrical communication will be placed on a solid basis between the world of our departed friends and our own, and what has been known as rare attempts now and then in the past in the transmission of messages from beyond, will be in the distant future, a common occurrence, when the possibilities of the electrical current has been more fully studied and experimented upon. My body will long be in the grave, long before, perhaps a century or centuries. Eternity is before us, and the revelations of the possibilities of nature's forces will be more fully realized after patient and long continued researches.

CHAPTER XXII.

Right Living.

It has been my purpose to demonstrate in these pages that there is no such thing as a beginning or ending to anything on the face of the earth or in the starry heavens, only change of form.

Can you imagine how anything can begin from nothing? If it began, where did the thing that constituted the beginning come from, and if it ended, where did it go?

Some of my readers may be curious to know if I believe in a God; most certainly I do, but not in a personal, individualized God. There is something which I call intelligence pervading the Universe, of which all nature is part and parcel. The conception of God, or the Powers that be, is beyond me and beyond the comprehension of anybody else, be he saint or sinner.

In conclusion, let it be said if you live right, you'll die right. The better in morals and intelligence one lives here, the better and higher in the spheres beyond will be his right of way. Hence it behooves everybody in this life to do everything within his power to elevate and make good every human being and leave the world better for having lived in it. The time

will come in no very distant future when the era of man living in this the Twentieth Century, will be looked upon as a dark, barbarous age, as dark as in the dark ages of ancient Rome, when innocent men were killed and tortured in "cold blood" for nothing but to satisfy the display of official power; and today half of the entire world, and in fact part of the other half, are fighting for what? For supremacy and power, thrusting bayonets into each other, and sending a bullet into innocent soldiers, standing in the open as a target, for what? To satisfy the unbounded ambition of their leaders to retain or gain more power, concerning which the poor uncommissioned soldier is not consulted. Life is a serious problem, waste the essence of it here and you will rue the day when you pass the threshold beyond. You have had your chance and should you spend it in riotous living, you will have to take your pill and grovel in the lowest depths in the world of departed spirits. Nothing is more certain. Live a pure and undefiled life here, with a corresponding desire for an ever increasing intelligence, promotion to an advanced position in the sphere beyond is certain to be your reward.

Above my desk I keep constantly before me an engraved motto by some saint, as follows:

"I shall pass through this world but

once. Any good therefore that I can do, or any kindness that I can show to every human being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again."

THE END.